

The Gospel Messenger.

"It was needful to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." *Jude 3.*

"I will take no man's liberty of judging from him; neither shall any man take mine from me."

Chillingworth.

VOL. II.**FEBRUARY, 1825.****NO. 14.**

For the Gospel Messenger.

SERMON NO. V.

ON THE NEW YEAR.

"He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, after that thou shalt cut it down." *Luke xiii. 6-10.*

THE object of man, in all his actions, appears to be, to display the greatness of his abilities; he is anxious by them to excite the admiration and to gain the applause of his fellow creatures. But the Deity acts with other views. Benevolence directs all his operations. In the small as well as the wonderful ways of his providence, this amiable attribute is manifested. In the cloud, as well as in the genial warmth of the sun, the rainbow of his goodness appears. In him, who is "the express image of the Father" we must naturally expect to behold the same lovely features of goodness and benevolence. Accordingly, in the Son of God, when he came and dwelt among men, the same merciful and gracious character is constantly visible. Christ, in all his miracles displayed not only the greatness of his power, but the supreme benevolence of his heart. The works which he performed, did indeed testify of him: they evince that he was

truly the Son of God. For, like the Father, he caused all his goodness to pass before us. He went about doing good. Mercy is always displayed in his miraculous works. Two of his miracles, indeed, seem to assume a different character. The difference, however, is not real. It is apparent only. They were both of them wrought with the most gracious design; and intended for the benefit of mankind. Like the storm, which God sends to purify the noxious vapours of the atmosphere, and to save us from the "noisome pestilence," they are designed to teach us to cleanse our hearts from the filthiness of the flesh, and to make progress in the paths of piety and virtue. In the miraculous exercise of his power over the swine, which running violently down the precipice destroyed themselves, Christ would kindly warn men against sin, which must certainly precipitate them into the bottomless pit of ruin and perdition. The exhibition of his sway over inanimate nature in the withering of the barren fig-tree, was intended expressly to teach men, to perfect holiness in the fear of God. Our Saviour had twice declared to the Jews, who surrounded him, "Except ye repent, ye shall all perish." To impress strongly upon their carnal minds the necessity of repentance, and to enforce powerfully the importance of amendment of life, he spake also this parable. In its primary application, therefore, it relates to the nation and the people of the Jews. But it may, no doubt, be usefully applied to all Christians, in every age of

the church. It contains much useful instruction, and it supplies a most powerful and animating motive to all of us, not to neglect the means of salvation. By this parable, some of the mysterious ways of providence are laid open to our view. It teaches us the end for which men are born. It shows that a certain period of life is allotted to each of us, to make our calling and election sure; that God supplies us with the means, by the due employment of which we may attain the end of our creation, and that when we neglect to improve them, he terminates our present state of probation by death. On these important subjects let us now employ our deepest considerations. They highly interest all the sons of men. We cannot meditate on them either too frequently, or too seriously. Would to God, my brethren, that I could make you lay them to heart as much as they deserve!

It is hardly necessary to remark, because the fact is well known, that when fig-trees are planted in a good soil, and nourished with care and attention, the owner expects them to yield him a recompense for his labour. He is not satisfied with leaves, but hopes to enjoy an abundant production. Accordingly, the person, who had planted this tree, indulged the hope of its yielding fruits. He came and sought fruit thereon. He expected to be repaid by its fruits for his labour. The God of heaven likewise expects that his rational creatures should not spend unprofitable lives. He has sent them into the world to glorify him in their bodies, and their spirits, and to purify themselves from all filthiness of the flesh, that they "may be meet partakers of the inheritance of the saints in light." God intends that all his creatures should bring forth the fruits of holiness, and he expects their improvements in virtue and piety, to correspond with the care and attention which he has bestowed upon them. For unto whom-

soever (Luke xii. 48) much is given, of him shall much be required. With what fear and trembling then, should we work out our salvation! what diligence ought we to give to make "our calling and election sure!" We should not think that we have attained already a sufficient degree of purity; but we should continually endeavour to make greater advances in virtue and piety. Giving all diligence (2 Pet. i. 5) add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. You will not disappoint then the expectations of your God. For the end of all the divine dispensations towards our sinful race is, "to turn them from Satan unto God, that being made free from sin, and become the servants of God, they should have their fruit unto holiness, and in the end everlasting life." Take heed, therefore, unto your ways, and turn unto the Lord your God; amend your ways, and your doings; bring forth abundantly the fruits of holiness. God is not willing that any should die; he is anxious that all should come to repentance. It is not the divine pleasure that any should perish; he would have all men to be saved, and to come to a knowledge of the truth. Harken to the powerful appeal, and to the passionate address of the Father of mercies, and the God of all comforts: "Turn ye, turn ye from your evil ways. For why will ye die, O house of Israel?"

To prevent this direful issue; to protect the tree of his own planting, God has employed various and powerful means. To accomplish his merciful designs towards the fallen race of Adam; to rescue them from ruin, and to save them from everlast-

ing
all
sent
earl
4);
wan
time
men
us h
unco
to b
direc
The
adap
natu
cept
fulne
Son,
visit
not c
ampl
us fr
sanct
ple z
he as
gifts;
all fl
in hi
heav
of hi
those
his a
rant
knees
churc
ed m
claim
salva
stand
come
they
ness.
they
They
you.
the t
God
ed in
fits of
pay h
ment
no jus
fer for

ing misery, the Deity has displayed all the riches of his grace. He has sent unto you all the prophets, rising early and sending them; (Jer. xxv. 4;) he never suffered his people to want proper teachers. From time to time he admonished them through men divinely inspired. He has given us his commandments. It is not an uncertain law, by which our lives are to be regulated; his admonitions and directions are plain and positive. They are not sparingly afforded, but adapted to the waywardness of our nature. It is "line upon line; precept upon precept." And when the fulness of time was come he sent his Son, his only Son, as at this time to visit us in great humility, to teach us not only by his words, but by his example also, to die for us; to redeem us from the dominion of sin; and to sanctify unto himself "a peculiar people zealous of good works." "When he ascended up on high he gave good gifts; he poured out his Spirit upon all flesh." He waters every plant still in his vineyard by the dews of his heavenly Spirit. The secret influence of his holy Spirit he still imparts, to those who ask him faithfully. By his agency the darkness of the ignorant is illuminated; and the feeble knees receive strength. In his church he has instituted an established ministry. They constantly proclaim in your ears the glad tidings of salvation. They "warn you" constantly "to flee from the wrath to come." They exhort, they persuade, they entreat you, to follow after holiness. They "watch for your souls as they that must give an account." They make frequent intercessions for you. Improve then, my brethren, the talents committed to your care. God expects all those who are planted in his church and enjoy the benefits of his cultivation and care, to repay his labours by continual improvement in moral rectitude. You have no just and reasonable excuses to offer for a neglect of your duties. God

has so abundantly nourished you, and provided for your necessities, as to leave you without excuse. Methinks "I hear a voice from heaven, saying unto me, What more could I have done for my vineyard, that I have not done?" Make haste, therefore, and delay not to keep the commandments of the Lord your God. "Now is the accepted time: now is the day of salvation." While God prolongs your lives, he expects you to serve him in fear and holiness. Let him not come again and again expecting fruit and finding none. Continue not to despise his favours. Think not to say within yourselves, "To-morrow we will forsake our evil ways and turn unto the Lord our God. For ye know not what a day may bring forth." The divine mercy has, indeed, granted us a further time for spiritual improvement. He has let us alone for this year also. But how long his patience and long-suffering may kindly extend the time of our probation, who among us will be bold enough to conjecture? If we still continue to walk in the ways of sin and to disregard the divine law, the Spirit of God may cease to strive with us. The dresser of the vineyard will no longer intercede for our preservation, when he perceives that all his care, and all his labours have been bestowed in vain; he will yield to the solicitations of the owner; he will no longer ask another year's trial. Christ will not again ask God to spare us a little longer "before we go hence, that we may recover the strength" of virtue. Seeing how ineffectual all the cultivation, and all the dews of the divine Spirit have been, he will leave us to the divine will. When men are not moved by the word of God; when they are not awakened by the admonitions and exhortations of his beloved Son; when they listen not to any of the calls of divine grace; when they add sin to sin; when they become desperately wicked, God then gives them

up to a reprobate mind; and he leaves them to their own evil and corrupt ways. Their days are numbered. The sentence of death ensues. "Thou fool, this night shall thy soul be required of thee." The execution of it is inevitable. "Cut it down; why cumbereth it the ground?" When the divine patience has waited long in vain; when men still continue to abuse it; when all his efforts have been disregarded; when they have paid no attention to his precepts; when they have despised his laws, and laughed at his threats; when the measure of iniquity is full; then the anger of the Lord is kindled, and he commissions death to cut down all the unfruitful trees in his vineyard. (Isaiah v. 5.)

To us it has pleased God, in his infinite goodness, to continue life. For "it is of the Lord's mercies only, that we are not consumed; and because his compassions fail not, but are new every morning." Harken then to the voice of the prophet: "Consider your ways." Remember that every branch that beareth not fruit God taketh away. Unfruitfulness is not the end of your being. To call Christ Lord, while you do not obey his laws, will be of no avail. You must show your faith by your works. You must purify your desires, you must eradicate all evil passions, you must cultivate peace and good will towards men. To exhibit the external marks of devotion without yielding the fruits of holiness, will not satisfy the divine husbandman. God expects you to have the power as well as the form of godliness. To enable you to accomplish this purpose, your existence is no doubt still continued. While the lamp of life burns, the good may gradually advance in christian perfection; and sinners of every description need not fear to return to God. For this event the patience of God has waited, and will welcome their return through Christ. He now calls unto you by

me, who am an ambassador of Christ, and beseeches you to come unto him. Though you are heavy laden with the burden of your sins, yet he will refresh you, and give rest unto your souls. For God will have mercy and will abundantly pardon every penitent sinner. Though your sins may be as red as scarlet, yet washed in the blood of the Lamb, they shall be as white as wool. The everlasting arms of the divine mercy will gladly embrace you: the angels of heaven will rejoice at your conversion: the Son of God will not have laid down his life in vain for you: you will add to the glories of his triumph over the legions of darkness: you will be our joy here, and our crown of rejoicing hereafter. For if the tree bear fruit, saith the parable, it is well. God will bless it with a continuance of his favour; he will make it through his heavenly influences to bring forth fruit more abundantly. Every branch (John xv. 2) that beareth fruit he purgeth it that it may bring forth more fruit. When it has accomplished the designs of God he will remove it from its present perishable condition; and translate it into the garden of God, where it shall be nourished by those streams of pleasure, which flow for ever at God's right hand. Its leaf shall never wither again. It shall bloom perpetually. It shall flourish through immortal ages. Would you, my Christian brethren, wish to cause joy in heaven? would you wish to bring an acceptable sacrifice before your God? would you wish to render an acceptable thanksgiving to him, who laid down his life for your sakes? would you wish to escape the fury of an angry God? would you wish to avoid the wrath of the Lamb, when he comes in flaming fire? would you be glad to die in peace? would you wish to be translated from this world of vanity and vexation, from this state of uncertainty and transitoriness, to a "city eternal in the heavens, not made with

hand
God
num
come
new
just
wish
liness
to do
lay
ment
flesh
I ad
your
man,
ness,
to do
cy is
from
entre
above
and
your
thou
throu
of G
salva
Now
your
sure.
sleep
Chri
you
temp
again
time
come
again
ratio
anoth
are
down
field
down
down
stay.
L
circu
Let
cious
our
hear
to h

hands, whose builder and maker is God?" would you wish to join an innumerable company of angels? to come to Jesus, "the Mediator of the new covenant, and to the spirits of just men made perfect?" would you wish to see God? "Follow after holiness. Whatsoever thy hand findeth to do, do it with all thy might." Delay not thy repentance a single moment. Put away all evil from thy flesh. (Ecc. xi. 10.) Resolve, while I address you, to turn unto the Lord your God, and to put on the new man, which is created in righteousness. Of yourselves you are not able to do any thing; for all your sufficiency is from God. Look to him, then, from whom cometh your help and entreat him to send you power from above. Shake off your chains; arise and go out against the enemies of your eternal salvation. Let not the thought of a moment's delay pass through your minds. Hear, the voice of God declares; "Now is the day of salvation, now is the accepted time." Now you may return to God; now your calling and election may be made sure. "Awake, therefore, thou that sleepest, and arise from the dead, and Christ shall give thee light." But if you pause, if you hesitate, if you attempt to procrastinate, it may not again be in your power to redeem the time. The day of grace is already come, and it may pass away never again to shine upon you. One generation, my brethren, cometh, and another passeth away. To-day we are born, and to-morrow we are cut down. Man is really a flower of the field. He cometh up and is cut down. He fleeth as it were a shadow and never continueth in one stay.

Let us, then, my brethren, walk circumspectly, redeeming the time. Let us be faithful unto death. Gracious God! "so teach us to number our days that we may apply our hearts unto wisdom." Let us lay it to heart constantly, that we must

"work the work of him that sent us into the world, while it is day; for the night cometh, wherein no man can work." In the course of the ensuing year, who can tell that he shall not be cut off by the stroke of death? Some of us, it is highly probable, the commencement of the next year will not find in our places. Let us then strive to please God by newness of life. Let us, like brethren, dwell together in unity. Imprint these words deeply on the tablets of your hearts: "We bring our years to an end as a tale that is told." Consider, therefore, the things that belong to your peace before they are for ever hid from your eyes.

For the Gospel Messenger.

ON THE MINISTRY AS A DIVINE INSTITUTION.

No. IX.

CHAPTER IV. *continued.*

MINISTRY UNDER THE GOSPEL.

IN addition to what has been already noticed in my preceding numbers, of the third, or highest Order of the Ministry, it may be further remarked, that if we compare the charge which St. Paul delivered to the Presbyters of Ephesus, with that which he afterwards gave to Timothy, their Bishop, we shall see that, while he gave to the former instructions for the ordinary discharge of the Ministerial Office, he gave to the latter the power of Ordaining Ministers and governing the Church. When St. Paul was at Miletus, he sent to Ephesus for the Presbyters, the second order of the clergy, and thus addressed them: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."^a This was

^a Acts xx. 17 to end.

the ordinary Ministerial commission, and continues so to the present day. We here perceive that, not a word was said by the Apostle about ordaining. The Presbyters were reminded of their Ministerial duty, to *feed* the flock with the word and the sacraments; but they were not told to appoint *Pastors* over the flock. The high authority which sent *them*, would send others. If St. Paul had intended that they should possess the ordaining power, or if he knew that they possessed it already in virtue of their Ministerial character, he would, doubtless, have noticed it in his charge, and have given them instructions for the due performance of this high and important duty, as he did to Timothy and to Titus, on whom he conferred it. There is another circumstance which proves that, none of the Presbyters of Ephesus had the ordaining power, or the superintendence over the clergy. The Apostle told them he knew, that after his departure, grievous wolves would enter among them, and not spare the flock. "Also of your own selves," he continues, "shall men arise, speaking perverse things, to draw away disciples after them."^b "Your own selves," refers to their own order. Ministers of the Gospel would arise, who would teach "perverse things." And this actually came to pass, when the Nicolaitans corrupted the Ephesian Church.^c Now it appears to me, that here was afforded a fair opportunity for the Apostle to say, to any of the Presbyters who had ecclesiastical jurisdiction, as he afterwards did to Timothy; "Reprove, rebuke, exhort with long-suffering and doctrine. Against a Presbyter, receive not an accusation, but before two or three witnesses. Them that sin, rebuke before all, that others may also fear."^d And so likewise in his charge to Titus, he said, "A man that is an here-

tic, after the first and second admonition, reject."^e But the Apostle was silent on these subjects before the Presbyters at Miletus; he, therefore, did not recognize among them a superintending authority, nor did he give it to them. It is therefore evident, that, as Presbyters, they had simply a cure of souls, but no ecclesiastical jurisdiction; and that none of them had the highest Ministerial Order, known in the Church of Christ.

St. Paul delivered this charge to the Presbyters of Ephesus, A. D. 60. About five years after, he gave the Episcopal Commission to Timothy, whom he appointed Bishop over these Presbyters. To him the Apostle committed the power of ordaining, and of exercising ecclesiastical jurisdiction and discipline, over the clergy of the Ephesian Church. In his first charge to Timothy, *f* as we have seen before, the Apostle gives him authority to receive complaints against the Presbyters, and to rebuke them, when necessary, in the manner in which he directs. He charges him to do nothing through favour or partiality, and to *lay hands suddenly*, on no man; or, in other words, to ordain none to the sacred office, who was not qualified by character, learning, and fitness for the faithful performance of its duties. We cannot suppose that the Apostle would have placed Timothy over the Ephesian Presbyters, if they had, individually, or collectively, possessed the same ecclesiastical authority as he did. St. Paul acted under the immediate influence of the Holy Ghost, and, therefore, when he gave exclusive power to Timothy to ordain, and to exercise ecclesiastical jurisdiction over the Presbyters of Ephesus, a power which they had not, it is an evidence of an imparity in the Ministerial Office, established by divine authority. From what experience teaches us of human nature, we cannot believe

^b Acts xx. 29, 30. ^c Rev. ii. 1—7.
^d 2 Tim. iv. 2. 1 Tim. v. 19, 20.

^e Tit. iii. 10.

^f 1 Tim. v.

that,
subn
ence
yout
that
try s
and
crate
Had
the
had
equa
posse
the n
eccle
some
again
Dath
to th
take
a wo
was
thori
thirty
the E
Bisho
the A
Chur
appe
or g
Chur
St.
vince
comm
Apos
upon
crate
fice, w
others
to say
them
them
of the
confer
find t
Timo
Apost
Churc
in ren
gift of
the pu

that, the Ephesian clergy would have submitted quietly to the superintendence of Timothy, who was but a youth in years, if they had not known that there was an order of the Ministry superior to that which they held, and that Timothy had been consecrated to that order, by the Apostle. Had there not been an imparity in the Ministry; if every ecclesiastic had equal authority to ordain, and equal power to govern; if every one possessed, in himself, the whole of the ministerial office and the highest ecclesiastical commission, I think some would have rebelled even against St. Paul, and, like Korah, Dathan, and Abiram, have cried out to the Apostle and Timothy, "You take too much upon you." But not a word of complaint is recorded: all was submission to acknowledged authority and order. And we find that thirty-one years after this meeting of the Ephesian Presbyters, there was a Bishop at their head, who is styled in the Apocalypse, "the Angel of the Church of Ephesus;"^g from which it appears that, there was but one chief or governing Minister, in that Church.

St. Paul appears to have been convinced, that the ordaining power was committed by Jesus Christ to the Apostles, with authority to confer it upon those whom they should consecrate as successors to their own office, with equal authority to consecrate others in like manner. I do not mean to say, that this consecration made them Apostles, but that it invested them with the Episcopal government of the Church, which originally was conferred upon the Apostles. We find that St. Paul, in his charge to Timothy, whom we have seen, the Apostle placed over the Ephesian Church, says, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee *by, dia,* the putting on of *my hands, h with,*

meta, the laying on of the hands of the presbytery."ⁱ These two passages taken in connexion, as relating to the same occurrence, plainly means, that by the imposition of St. Paul's hands, alone, the sacerdotal authority was conveyed, and that the presbytery, who, for any thing that can be proved to the contrary, may have been some of the Apostolic college, concurred in the consecration.

Titus received the Episcopal commission from the hands of St. Paul, in the same year with Timothy, and was placed by the Apostle over the Church of Crete. The Cretans had long been converted to the christian faith by St. Paul, who now deemed it necessary to place over them a Bishop, to organize and settle the Church. In his charge to Titus, he says: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders, *presbyters, presbuterous,* in every city, as I have appointed thee." He then prescribes the qualifications of those who are to be ordained; directs him to "rebuke sharply" where it may be needful, and to "reject heretics." From this it certainly appears that, Titus, alone, was invested with the power to ordain, and to exercise ecclesiastical jurisdiction in Crete. If there were in that island, Ministers of any order, it is evident that Titus was placed over them by the sole authority of St. Paul, without their interference or objection, which is evidence of the superior order and authority of both. Titus, therefore, was not *primus inter pares*, but was of a superior, independent, governing, order. But if there were neither Deacons nor Presbyters already settled in Crete, then it is evident that, the sole ordaining power was committed by St. Paul to the hands of Titus; and he would not, in this case, be *primus inter pares*, be-

g Rev. ii. 1.

h 2 Tim. i. 6.

i 1 Tim. iv. 14.

k Tit. i. 4—15. ii. 15. iii. 10.

cause he would be without a presbyter, or any clerical assistants. In either case, the commission of Titus is inconsistent with presbyterian or congregational order.

It is worthy of remark, that when St. Paul sent Tychicus to the Ephesian Church, in the year before he sent Timothy, he was not invested with power to govern or ordain. The Apostle says: "That ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful Minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."^l So when Tychicus was sent to Colosse, the Colossians were informed of his visit, by St. Paul, in nearly the same words as the Ephesians.^m Timothy, likewise, had been sent to the Church at Corinth,ⁿ and at Thessalonica,^o without authority to superintend and ordain, which was not conferred upon him, until such authority and power were required in the Church of Ephesus.

It has been urged by those who deny an imparity in the Ministry, that, originally, the words Bishop and Presbyter meant the same office. That these terms were sometimes used indifferently of the same office in the Apostolic age, is certainly true. Names, however, are nothing. It is the authority and power with which an individual is invested by virtue of his office, by which we must form an opinion of the nature of that office. As an example of this, we find that Jesus Christ himself is called, *diakōnōn*, a Deacon.^p St. Paul calls himself, and Apollos, by the same title;^q and at another time, he so calls all the Apostles.^r St. Peter calls himself an Elder, or Presbyter.^s In the

Apostolic age, they who were consecrated by the Apostles to the Episcopal government of the Church, were called Apostles; and Ministers of the second order, were called Bishops or Presbyters, indifferently; as we find the Ephesian Presbyters called by St. Paul, *presbuteros*, and *episkopous*.^t But after the death of the Apostles, there was a manifest propriety in confining the name of Apostle to those holy men exclusively, who had been immediately called by our blessed Saviour himself, and attended on his personal Ministry. From this period, their successors in the highest sacred order, have been distinguished by the name of Bishops, and the term Presbyter, or Priest, exclusively applied to the second order; the third, or lowest order, being called Deacons. These facts will be seen in the old ecclesiastical historians, and in the writings of the Fathers in the age immediately succeeding the Apostles, several of whom were made Bishops, as the term is now understood, by the Apostles themselves. Theodoret, in the fourth century, expressly declares, "that in process of time, those who succeeded to the apostolic office, left the name of Apostle to the Apostles, strictly so called, and gave the name of Bishop to those who succeeded to the Apostolic office."

A PARISH MINISTER.

To the Editors of the Gospel Messenger.

DE IMITATIONE CHRISTI.

THE pious *Thomas a Kempis* was born at Kempen, in the Duchy of Cleves, in 1380, and resided, generally, at the Monastery of Mount St. Agnes, of which he was sub-prior. He died July 25th, 1471, in the 92d year of his age. His theological works in 3 vols. fol. have been published; but he is best known to Pro-

^l Eph. vi. 21, 22. ^m Col. iv. 7, 8.

ⁿ 1 Cor. xvi. 10, 11.

^o 1 Thess. iii. 1—9.

^p Rom. xv. 8.

^q Col. i. 23. 1 Cor. iii. 5.

^r 2 Cor. vi. 4.

^s 1 Pet. v. 1.

^t Acts xi. 17, 28.

testants as the author of an excellent little devotional book, *De Imitatione Christi*. Although it has been thought by some to favour monastic piety and retirement, yet it has been so highly valued, that it has passed through more than an hundred editions, and has been translated into several languages. The best English translation is that by Dr. Stanhope, Dean of Canterbury. An attempt was made, and I think unjustly, to rob *a Kempis* of the honour of this work, and to give it to Gerson, a Benedictine monk. However the fact may be, it will in nowise lessen its value or reputation among religious people.

My object in bringing the writer of *De Imitatione Christi* to the notice of your readers, is to call their attention to the following beautiful prayer, which is to be found only in the Latin copy of this work. It is called by the author *A Universal Prayer*, and appears to have been composed from a general view of the subject-matter of the book. It is an admirable formula of devotion, and may be profitably used by any christian.

ORATIO UNIVERSALIS.

Credo, Domine, sed credam firmitus; spero, sed sperem securius; amo, sed amem ardentius; doleo, sed doleam vehementius.

Adoro te ut primum principium, desidero te ut finem ultimum, laudo te ut benefactorem perpetuum, invoco te ut defensorem propitium.

Tua me sapientia dirige, justitia contine, clementia solare, potentia protege.

Consecro tibi cogitanda, ut sint a te; dicenda, ut sint de te; facienda, ut sint secundum te; ferenda, ut sint propter te.

Volo quicquid vis, volo quia vis, volo quomodo vis, volo quandiu vis.

Oro te ut intellectum meum illumines, voluntatem inflames, corpus emendes, animam sanctifices.

Defleam præteritas iniquitates, regos. MES.—VOL. II.

pellam futuras tentationes, corrigam vitiosas propensiones; excolam idoneas virtutes.

Tribue mihi, bone Deus, amorem tui, odium mei, zelum proximi, contemptum sæculi.

Studeam superioribus obedire, inferioribus subvenire, amicis consulere, inimicis parcere.

Vincam voluptatem austeritate, avaritiam largitate, iracundiam lenitate, tepiditatem fervore.

Redde me prudentem in consiliis, constantem in periculis, patientem in adversis, humilem in prosperis.

Fac, Domine, ut sim in oratione attentus, in epulo sobrius, in munere sedulus, in proposito firmus.

Curem habere innocentiam interiorum, modestiam exteriorum, conversationem exemplarem, vitam regularem.

Assidue invigilem naturæ domandæ, gratiæ fovendæ, legi servandæ, salutis acquirendæ.

Discam a te quam tenue sit quod terrenum est, quam grande quod divinum, quam breve quod temporaneum, quam durabile quod æternum.

Da ut mortem præveniam, judicium pertimeam, infernum effugiam, paradysum obtineam. Amen.*

I have seen a free translation of this prayer, with some additional thoughts, but I do not know the author. It is inimitably beautiful. For sublimity of conception and pious eloquence, for ardent and pure devotion, it is, I think, superior to the original, and probably, to most compositions of the kind, except the Litany of the Protestant Episcopal Church, which stands unrivalled as an office of devotion. As it appears to me well calculated to constitute a part of the closet devotions of humble christians, who are conscious of their infirmities, and continual need of divine assistance, I have copied it for the Gospel Messenger.

* Ed. Nicolaus Beauzee, Paris, 1788.

A UNIVERSAL PRAYER,

For all things necessary to salvation.

O my God, I believe in thee: do thou strengthen my faith. All my hopes are in thee: do thou secure them. I love thee with my whole heart: teach me to love thee daily more and more. I am sorry that I have offended thee: do thou increase my repentance.

I adore thee, as my first beginning: I aspire after thee, as my last end. I give thee thanks, as my constant Benefactor. I invoke thee, as my Sovereign Protector.

Vouchsafe, O my God, to conduct me by thy Wisdom; to restrain me by thy Justice; to comfort me by thy Mercy; to defend me by thy Power.

That I may be thine, pursuant to my baptism, I renounce the devil and his works, the world and its pomps, the flesh and its sensualities, heresy and its errors.

To thee I consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer cheerfully whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner that thou wilt.

May I always regard whatever pleaseth thee; despise what thou disregardest; avoid what thou forbiddest; and fulfil what thou commandest.

I beseech thee to enlighten my understanding; to inflame my will; to purify my body; and to sanctify my soul.

Give me strength, O my God, to expiate my offences; to overcome my temptations; to subdue my passions; and to practise the virtues proper for my condition.

Fill my heart with tender affections for thy goodness, hatred for my faults, love for my neighbours, and

contempt for the world. Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification; avarice, by alms-deeds; anger, by meekness; and coldness, by devotion.

Fill my heart with fear, without desolation; with confidence, without presumption; with piety, without illusion; and with joy, without licentiousness.

O my God, make me prudent in my undertakings; courageous in dangers; patient in afflictions; and humble in prosperity.

Grant, that I may be ever attentive at my prayers; temperate at my meals; diligent in my employments; and constant in my resolutions.

Let my conscience be upright and pure; my exterior modest; my conversation edifying; and my conduct regular.

Assist me, that I may continually labour to overcome the corruptions of nature; to correspond with thy grace; to keep thy commandments; and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the grandeur of heaven, the shortness of time, and the length of eternity.

Grant, that I may prepare for death; that I may fear thy judgments; that I may escape hell; and in the end, obtain heaven.

Vouchsafe, in fine, to grant repentance to all sinners; perseverance to the just; peace to the living, and eternal bliss to the faithful departed: All which, I humbly beseech thee, O Lord, to grant, through the merits and intercession of Jesus Christ, our only Mediator and Advocate. Amen.

It will, perhaps, not be uninteresting to state, that this prayer was transcribed by the late venerated Bishop of this Diocese; that he spoke

of it in terms of approbation, and there is reason to believe, that it was frequently the vehicle of his ardent and pure devotion. This circumstance, independently of its intrinsic merits, cannot fail to recommend it to your readers.

SCRUTATOR.

For the Gospel Messenger.

REMARKS

On the Condition and Prospects of the Society for the Advancement of Christianity.

THIS Society was founded in the year 1810. Since that period the Protestant Episcopal Church in South-Carolina has been gradually advancing in prosperity. It has strengthened its stakes, and lengthened its cords. Destitute churches have been supplied with ministers. New congregations have been formed. In Charleston two churches have been erected. As the members of our church have so greatly increased, we should naturally expect to find, that there would have been a corresponding increase in the members of this Society. Have any objections been made to the institution, to its purposes, its constitution, or its administration? The Convention, and they may be justly considered as speaking the sense of the members of our church, have repeatedly passed votes approving both the Society and its officers, and recommending it to general and liberal patronage.

Has the institution disappointed the expectations of its founders? On the contrary, it is believed rather to have exceeded them. In proof of this assertion, I would recur to a single fact—the establishment of similar institutions in this and other dioceses, some of them bearing nearly the same name, which there is good reason to believe were suggested by the existence and success of this Society.

If there was any similar society in any of our dioceses of an earlier date, the large and wealthy diocese of New-York, it is confidently believed, furnished the only exception.

Has any society arisen in our church, whose claim on the support of its members may be considered of a more urgent character? Whatever may be said in favour of the Theological Seminary, the General Missionary Society, and the Sunday School Society, will apply to the institution of which we are now writing, for one of its objects is to assist candidates in moderate circumstances; another object is to send missionaries to the destitute; and a third to distribute gratuitously the Bible, Prayer Books, and Tracts, which are indispensable in every Sunday School.

The great object of the Society is the advancement of Christianity. If this object could be best promoted by means other than those which we have just mentioned, there is no doubt that they would have been adopted. But after an experience of fourteen years, the Trustees have not deemed it expedient to change the original plan of operation. It is, therefore, a fair inference that these means for advancing our religion are the most convenient and suitable, and of course that no institution having in view the same great common object has a stronger, if it have an equal claim on the patronage of our church.

Has the prosperity of our country been materially lessened since the creation of this Society, or rather we should say since the year 1817, at which period the gradual decrease takes its date? It will be recollected that it was within the period of commercial restriction, embargo and war that our Society rose to its highest prosperity; and that it is in the more prosperous time since that the decline of its supporters has been continually going on.

Can it be said that the Society has fulfilled the intention of its founders,

or accomplished its object in a degree that would now justify a relaxation of its efforts? This question will be best answered by several inquiries that admit of but one answer. Are there not almost innumerable places in South-Carolina in which ministers might be usefully employed? Are there not many youths among us of genius and piety meet to be trained for the sacred office who might with good promise to the church, be received as Beneficiaries, and who if not so received will be compelled to turn their attention to some worldly vocation? Is there not scope in this diocese for a wide, a very wide distribution, if not of Bibles, of Prayer Books, and other religious "works of approved reputation?" Can it be said (to conclude) that Christianity is so advanced in South-Carolina, that our Society is in any considerable degree less needed than it was when it was founded?

We cannot be unaware that something has been done, but the increase of population, especially in those districts, in which our church is yet unknown, warrants the opinion that the field of usefulness is quite as extensive now, as it was in 1810. Is the permanent fund so large that the Society could carry on its operations without the annual contribution of members? The income of this fund now applicable, according to the constitution, is about \$900. This sum divided between the three charities, would allow to each \$300; that is, it would furnish this amount annually for Bibles, Prayer Books and Tracts; for assisting candidates in their education; and for sending forth missionaries. It could scarcely maintain one candidate, provide for one missionary, and put in circulation 300 Bibles and 500 Prayer Books. It is believed that the Society has been much injured by the supposition that it was rich, and it is desirable that this misunderstanding should be corrected.

Such being the circumstances, it would be natural to conclude that the annual catalogue would present a continual addition of members, that few, if any would have withdrawn, and that the losses by death or otherwise would have been more than filled up. But the last report presents a contrary view, a view which might be called both distressing and alarming, as it seems to indicate a gradual decrease in the zeal and charity of our brethren. That report represents that there has been "a continued diminution since 1817." In that year the number was 451. In 1824 it is 269; making a difference in seven years of 182, lost to the Society without any substitution.

To what cause must this effect be attributed? We cannot admit for a moment, that the love of our members for the church has waxed cold; that the solicitude for the spiritual good of his fellow men which distinguishes the true believer, has abated in this diocese. The contrary is evident from a fact already adverted to—the great increase of ministers and churches among us. It becomes then the friends of our church and of the Society, indeed these are the same persons, to look into this matter, to trace out the cause, and apply a suitable remedy.

If we examine the early history of this Society, we shall find that to make known as extensively as possible through the diocese the design of the institution, the means by which it intended to operate, and its proceedings, so that the good effected by it might be promptly and extensively noticed, was a measure specially attended to. It was with this view that the annual reports were read by request of the Trustees in the several churches. We shall find also that the institution was recommended as from the press and the pulpit, so also in private circles by individuals of active benevolence, who made it a frequent subject of conversation, and

of epistolary correspondence, and indeed visited such persons as were supposed to be favourably disposed, with the view of inviting their patronage. These persons also interested themselves to distribute the reports, and to awaken curiosity on the subject.

To revive our Society and to elevate it to its proper station, we would respectfully ask, cannot these and similar measures be carried into operation? In every congregation might we not find some persons of active mind and disposition, who would be willing and more than willing to act as agents in the good work of collecting members and donations and legacies for the Society; of remonstrating with those members who might be almost inclined to withdraw their co-operation, and of devising such plans, suggested by providential occurrences, and by the state of Society, as would tend to augment our resources.

It is delightful to observe the ingenuity of benevolence in its operation in other countries, and particularly among our brethren at the North. This ingenuity was often successfully exerted by our earlier members. Thus it was suggested by one, who set the example, that parents should at the time of baptism enrol their children among the members; by another that the day of confirmation and of marriage should be signalized by a present to the Society if the party was already a member, or by becoming a member: by another that the balance remaining of the Christian's appropriation for purposes of charity, (according to an ancient custom still regarded by some pious persons,) should at the end of the year be placed in this treasury; by another, that this Society should be preferred as a legatee in those instances in which it might with propriety be done; by another, that all books not in use should be given, and so on. Active minds, again employed on this subject, could no doubt do as

much or more than has been done, and essentially serve this valuable institution.

Before dismissing this subject it may be remarked, that though "Charity seeketh not her own," she is encouraged and delightfully gratified by witnessing the good consequences of her agency. Now the field of this Society is our own state. The good effected is in our neighbourhood.

The youth in indigent circumstances, educated for the ministry, may be instructed at least in part at our own school or college. The religious books given away are in the hands of poor persons, comforting and improving them and their children whom we see every day. The Missionaries are all in the state, and several may be usefully employed in the city and the surrounding country, so that we may hear almost daily of the beneficial influence they are exerting, and the progress made in the advancement of the great common cause of truth and virtue.

Consider how many thousands there are within a circuit of ten miles (to go no farther) around this city, among whom the ministers from your society could be constantly and most usefully employed. Persons to whom Christianity may be dispensed need not, perhaps they ought not yet to be searched for abroad by us. They are nigh us, yes, at our very doors.

In this age of religious enterprise, the mind of every reflecting Christian must have been often seriously engaged with the question as to the practicability of procuring the funds necessary for the operations of Christian benevolence. To the mighty work of evangelizing the world, it would seem that the resources of charity are scarcely adequate. In India she has called to her aid, and not in vain, the treasury of the government. In England the advancement of Christianity has always been promoted by the public purse. But in our country, in many other countries, and

indeed in the greater part of the world, the millions ignorant of the gospel, and destitute of the means of grace, have no other resource, under God, but private charity. Whether it be sufficient for this thing, I am not prepared to answer. But this we know, man's sufficiency is of God, and "we can do all things through Christ strengthening us," and will he not strengthen men in such a cause? Will he not certainly replenish the barrel of meal and the cruise of oil employed in his service?

But whatever we may think of the disproportion of the means of Christians to the glorious end which they are now pursuing, there is no doubt humanly speaking, that they could multiply their usefulness a thousand fold, if they would exercise their charity with the same discrimination and systematic arrangement which they habitually apply to their secular concerns.

That charity is a duty of universal obligation is evident from the case of the poor widow mentioned in the gospel. If charity was not her duty, then her gift would have been either an improper or an indifferent act. But she is greatly commended because she performed her duty under a strong temptation to neglect it. The apostolic rule is, "If thou hast much give plentifully. If thou hast little, do thy diligence gladly to give of that little." It is true, there are some persons who have nothing. They of course cannot fulfil the duty. But they are exonerated only so long as the inability lasts, which is not in all cases during the whole life, and the Apostle seems to contemplate their case where he says, "Let him labour that he may have to give to him that needeth."

Now if charity be a duty how is it to be performed? Certainly, not occasionally, transiently, and as if by impulse, but systematically and deliberately. The mind is to be employed in determining what proportion of

our property charity ought to control, and what objects have the strongest claim on our bounty. If Christians universally proceeded on these principles, how would the treasury of charity be filled, and how greatly increased the amount of good!

How much money is daily bestowed on purposes which would not have it, if the Christian would only pause and consider the superior claims of that God from whom he received every thing, and of those who are his brethren in Jesus Christ; the example of the whole Hebrew nation, who sacredly appropriated one tenth of their annual income to purposes of religion and benevolence; the example of such men as Zaccheus, who says, "the half of my goods I give to the poor;" the example of pious Christians in all ages of the church, and I rejoice to be able to say in our own age and land; and above all the example of him "who though he was rich, yet for our sakes became poor that we through his poverty might be made rich." How much even of that sum which is intended for charity is wasted, bestowed on unworthy objects, or on such as are of inferior importance. The people of God err on this subject as they do on many others, because they do "not consider."

Let the members of our church set apart a fixed portion of their annual income for purposes of religion and charity. Let them place this amount beyond their own control as it respects any other purpose than those just mentioned.

As objects are presented, let them weigh their respective merits. Our Society is one of these claimants. We may be mistaken, but her wants appear to us of no ordinary character.

We do believe that if our friends provided the means of doing so in some such manner as is now suggested, and in dispensing, acted with deliberation and discrimination, the

treasury of our Society would receive such an addition as would astonish the public, and make glad remote generations.

AMEN.

For the Gospel Messenger.

LETTER TO A YOUNG MAN.

THE following letter was found among the papers of a gentleman who held a high office in South-Carolina thirty years ago.

DEAR SIR,

I was not a little surprised, in not receiving a letter from you by Paul; more especially, as the proposal of a correspondence came from you. So lately returned from a long and, no doubt, eventful tour, you certainly could not be deficient in matter; I must, therefore, attribute your silence to want of time. I am determined, however, to set you a good example in waiving punctilio.

You requested, at taking leave of me, that I would give you some directions respecting your conduct through life. Until I can be sufficiently abstracted from business, to reduce my thoughts on that subject to some system, I would, in the most earnest manner, recommend to your perusal Fordyce's Addresses to Young Men, and Knox's Moral Essays. In the mean time, I shall, in the course of our correspondence, without any regard to method or order, whenever any piece of advice occurs to me, that I think may be of service to you, freely communicate it. In doing which, I shall not confine myself to my own thoughts; but shall, without any fear of the charge of plagiarism, avail myself of any thing I may have collected from reading or conversation. And in the first place, I will be so unfashionable, as to recommend *Religion* to your first and principal regard:

"For let the willing argue all he can,
It is religion that completes the man."

Treasure this up in your mind as a choice and invaluable maxim—a good man can never be miserable, nor a wicked man happy. Did men but know the ineffable happiness, which the profession and practice of true religion, with the greatest certainty affords either in present enjoyment, or future prospect; the voluptuous would there seek and find everlasting pleasure, the avaricious man durable and everlasting riches, and the ambitious man glory enough to entertain and fill his largest and most unbounded desires. Remember, my dear sir, that you have a father and a grand-father in heaven. The desire to be with them after death is a natural one. In Cato's discourse concerning his own death, as it is delivered by Tully in his book of old age, "I am," says he, "transported with a desire of seeing my forefathers, those excellent persons of whom I have heard and read; and now I am going to them, I would not upon any terms be drawn back again into this world. Oh! blessed and glorious day when I shall go to the great assembly and council of great and good spirits, and have got out of this tumult and sink!"

If a heathen, that had but some obscure glimmerings of another life, and of the blessed state of departed souls, could speak thus cheerfully of death; how much more may we, who have a clear and undoubted revelation of those things, and to whom life and immortality are brought to light. I will only add, that if we wish to arrive at the same goal, we must travel the same road.

For the Gospel Messenger.

CHARACTER OF ECCLESIASTICAL CONVENTIONS.

THAT *there is nothing new under the sun*, is a declaration of the wise King of Israel, of the truth of which, men are continually acquiring more and more conviction, as they advance

in the experience of life and of the world. It has seemed, no doubt, strange, and a thing for which scarcely a precedent could be found, that our Ecclesiastical Conventions, whether State or General, are not *religious meetings*; where, under the most solemn impression of the sacred nature of the business before them, as relating, all, to the Church of God, and the interests of the divine glory in the extension, security, and happiness of the kingdom of Christ, every mind should be tremblingly alive to its claims upon the most intense, serious, and devoutly conscientious attention. The case, however deplorable, will appear, we trust, to no one, entitled to more indulgent consideration, because, as may be seen in the following extract from the *Appendix to Orme's Life of Owen*, other folks have done wrong before.

"Very different accounts have been given of the Assembly.* Baxter's and Neal's opinions of it are highly favourable; those of Clarendon, and other high Church writers, quite the opposite. Lord Hailes, in the work already quoted, gives a curious extract from Gillespie's MS. of the Assembly's statement of its own sins, with a view to a solemn fast. '*The sins of the Assembly in nine points.* 1. Neglecting attendance in the Assembly, though the affairs be so important; late coming. 2. Absence from the prayers. 3. Reading and talking in time of debate. 4. Neglect of committees. 5. Some speak too much, others too little. 6. Indecent behaviour. 7. Unseemly language and heats, upon it. 8. Neglect of trying ministers. 9. Members of Assembly drawing on parties, or being frightened with needless jealousies.' P. 239. Milton's account of the Assembly is exceedingly severe, and evidently written under strong feelings of irritation, excited by the Assem-

bly's hostility to religious liberty. (*Milton's History of England, quoted in Symmond's Life of Milton, p. 401.*)"

For the Gospel Messenger.

DIALOGUE ON PREACHING MORALITY.

No. III.

IN consequence of a journey S. was obliged to make, some weeks elapsed after the two conversations already related, before the two friends met again. At length an opportunity was presented, and S. addressed T. as follows:

S. During my absence, I often thought of the subject we were conversing upon just before I left town. What is your opinion now with regard to it; I hope that you have reflected upon it, and that your views are altered?

T. I do not know that they are. I have not studied the matter very particularly. Whenever it has occurred to me, I have wondered how you ever came to have such notions as you entertain on that subject.

S. I could satisfy you, if it were necessary, on that point. But has any thing like an answer to the reasons I have given you presented itself to your mind? You know I tried to show you that, to preach true morality in its full scriptural extent would require all that Mr. A. does preach, because morality includes all duty, and it is our duty to believe what God reveals, to love him with all our hearts, to accept the Saviour he offers, &c. Afterward's I tried to show you that, Mr. A. has no choice what he shall preach, or what he shall withhold, but is solemnly bound (and particularly by *his own vows*) to declare all the doctrines, as well as duties, made known in the word of God.

* Westminster Assembly 1645.

T. True, all this you maintained, and as I said before, not having been accustomed to view things in that light, I could not imagine how you came by your notions.

S. The question is, not *how* I came by them, but whether *they* are true; whether they commend themselves to your conscience, and coincide with the word of God? If so, you are bound to receive them. I trust, my friend, you will at all events see that you have no right to find fault with Mr. A.

T. Why, if he would confine himself to morality even in your very extensive use of the term, I must confess I could not blame him after what you have suggested, but still I do think he goes beyond even that.

S. I presume I understand your difficulty. As I rode along on my journey, an idea occurred to me which I think will remove it. Suppose a minister to begin with preaching morality in your sense,—i. e. preaching only “do as you would be done by.” Suppose he urges the duty on his hearer, and sets the opposite sin in its proper light, as odious before God, and subjecting us to his holy displeasure. Now we will again suppose that he does so faithfully and plainly, that some of his hearers who have been in the habit of breaking this commandment feel keenly sensible of their guilt and danger, and ask him the question which St. Peter’s hearers asked of him “What must I do?” What should he answer? Surely he would not deserve the name of a Christian minister if he did not reply as Peter did, and as the Bible strictly requires him to answer.

T. Certainly not, but what did Peter answer?

S. “Believe in the Lord Jesus Christ, and thou shalt be saved.” But we will suppose farther that they are ignorant what believing means, and doubt whether it can do them any good,—must he not explain it? and since it is laid down in SS. as

the way to forgiveness, must he not in kindness to them, and faithfulness to God, urge them to it? Now from your own experience you will allow this to be a difficult point, must he not, therefore, dwell upon it at some length?

T. Well, be it so, but this does not justify those terrifying sermons he preaches.

S. I think it does. Many, you know very well, are not inclined to “do as they would be done by.” Years might be spent in repeating this maxim, and all would be in vain to them.

T. That is too true, and they care as little about faith.

S. What does the Bible say to those who are often admonished and reproved and yet harden their necks? You remember the text of one of Mr. A.’s sermons on this point?

T. Yes, “He that, being often reproved, hardeneth his neck shall be suddenly destroyed, and that without remedy.”

S. You may recollect, Mr. A. quoted numerous passages to the same purport; but I believe that sermon was not much to your taste.

T. No, I remember it better than I like it.

S. Then you see, my dear friend, there are multitudes, who must have the threatenings of the Bible preached to them, to try and reform them. These are such men as are restrained from crimes by the penalties of human laws,—and the same means must be used with them as to the commandments of God. And we see many roused thus to attend to the gospel, who are afterwards, by the grace of God, led to repentance and a better life. Some members of Mr. A.’s church are instances of this.

S. So I am told, and I would not be so uncharitable as to deny it. Indeed I believe I know some who have certainly been much altered for the better as far as I could see.

S. Yet, so selfish is the human

heart, that until alarmed by God's threatenings it will seldom listen to his invitations in the gospel. But there are so many different classes of hearers, that a minister must give a diversity of instructions, so that all may be benefited. There are some who are afflicted, disconsolate, and perhaps ready to despair of salvation. Now ought not a minister to consider their case, even though it should be thought they were enthusiastic or melancholy?

T. I would allow they ought to be pitted and comforted if possible.

S. Then, as the gospel means good news, and is actually fitted to give the only solid consolation to all the distressed, its promises, and hopes, and encouragements, and instructions are to be judiciously administered to all such as may need them. You see then a minister would neglect many of his hearers to please you, if he limited his preaching to the moral maxim to which you profess such a partiality.

T. You do not suspect me, I hope, of being insincere, or of not doing as I would be done by?

S. I did not mean to accuse you just now. But your haste to vindicate yourself confirms what I was about to say. I was going to remark, that many hearers will not at first confess themselves deficient in the duties which alone you say a minister should preach. What is he to do in such a case? Must he not endeavour to convince them of their errors and urge them to repentance?

T. I suppose I must grant that too.

S. Then he must show them in what respects their conduct falls short. He must compare it with the SS. standard. If they say, *they do as they would be done by*, then he must show what the Bible implies by this term, and show that their "*doing*" falls short of this. This I suggested before, but you did not seem

to approve of that way of "running up" the matter.

T. I do not know but you may be more in the right than I had thought, but we will talk of this again.

S. In the mean time do not forget to search the SS. and see whether these things are so, and I trust God will lead you into the truth.

Z.

From the Christian Remembrancer.

The Book of the Church. By Robert Southey, Esq. LL. D. Poet Laureate, Honorary Member of the Royal Spanish Academy of History, of the Royal Institute of the Netherlands, of the Cymmrodorion, of the Massachusetts Historical Society, of the American Antiquarian Society, of the Royal Irish Academy, of the Bristol Philosophical and Literary Society, &c. In two volumes, 8vo. 11. 4s. Murray. 1824.

(Continued from page 27.)

THE history of St. Dunstan is touched with a masterly hand; we will not spoil it by an abridgment. It ought to be perused by all who have read Dr. Lingard's account of that ambitious and artful miracle-monger; we suspect that it is partly in consequence of the attempt which has been made to gloss over the most revolting features of monachism, as exhibited in the history of Dunstan, that Mr. Southey has drawn so vivid and striking a portrait: but take his own account—

"The life of Dunstan is thus given at length, because a more complete exemplar of the monkish character, in its worst form, could not be found: because there is scarcely any other miraculous biography in which the machinery is so apparent, and because it rests upon such testimony, that the Romanists can neither by any subtlety rid themselves of the facts, nor escape from the inevitable inference. The most atrocious parts, are matter of authentic history; others, which, though less notorious, authenticate themselves by

their consistency, are related by a contemporary monk, who declares that he had witnessed much of what he records, and heard the rest from the disciples of the Saint. The miracles at his death are not described by this author, because the manuscript from which his work was printed was imperfect, and broke off at that point: they are found in a writer of the next century, who was Precentor of the church at Canterbury, and enjoyed the friendship and confidence of Lanfranc, the first Norman Archbishop. Whether, therefore, those miracles were actually performed by the monks, or only averred by them as having been wrought, either in their own sight, or in that of their predecessors, there is the same fraudulent purpose, the same audacity of imposture; and they remain irrefragable proofs of that system of deceit which the Romish Church carried on every where till the time of the reformation, and still pursues wherever it retains its temporal power or its influence." Vol. p. 112.

We are however compelled to state, that Mr. Southey has taken for granted the truth of some particulars which Dr. Lingard has rendered at least very doubtful. But enough will still remain unquestioned, to justify his inferences.

II. The state of the English Church at the Conquest, the ignorance of the clergy, and the abominable profligacy and profaneness of the lay-fee, are powerfully described in the 7th chapter. The attempted deprivation of Wulstan, Bishop of Rochester, and the appeal of the aged prelate, form a very interesting scene. The primacies of Lanfranc and Anselm are next noticed: but upon the history and character of Thomas à Becket, Mr. Southey lavishes all his powers of description. The whole of the 8th chapter is truly admirable. The powerful instrumentality of the Primate, Stephen Langton, in extort-

ing from John the great charter of our liberties is thus noticed:

"In the ensuing reign, he was permitted to return and resume his functions; and then acting again in concert with the Barons, and directing their measures, he assisted them in obtaining from Henry III. a confirmation of that charter, which is to be considered as his work. When we call to mind the character of the old Barons, their propensity to abuse an undue power, and the little regard which they manifested to their country in their transactions with France, it can hardly be doubted, but that those provisions in the Great Charter which related to the general good, and had their foundation in the principles of general justice, were dictated by him. No man, therefore, is entitled to a higher place in English history, for having contributed to the liberties of England, than Stephen Langton. It is no disparagement to him, that he was devoted to the Church of Rome, more than was consistent with the interests of his country; for while, under a sense of professional and religious duty, he was ready to suffer any thing in submission to its authority, he resolutely refused to act in obedience to its orders, when he believed them to be unjust, affording thus the surest proof of integrity, and bequeathing to his successors the most beneficial of all examples." Vol. I. p. 281.

Chapter 10 comprises a masterly view of the Papal system: in which its real advantages, and the evils which flowed from its abuse, are well and clearly related.

"With all its errors, its corruptions, and its crimes," as Mr. S. remarks, "it was, morally and intellectually, the conservative power of Christendom. Politically, too, it was the saviour of Europe; for, in all human probability, the west, like the east, must have been overrun by Mahomedanism, and sunk in irremediable degradation, through the pernicious institutions

which have every where accompanied it, if in that great crisis of the world, the Roman Church had not roused the nations to an united and prodigious effort, commensurate with the danger.

"In the frightful state of society which prevailed during the dark ages, the Church every where exerted a controlling and remedial influence." Vol. I. p. 284.

"Wherever an hierarchal government, like that of the Lamas, or the Dairis of Japan, has existed, it would probably be found, could its history be traced, to have been thus called for by the general interest. Such a government Hildebrand would have founded. Christendom, if his plans had been accomplished, would have become a federal body, the Kings and Princes of which should have bound themselves to obey the Vicar of Christ, not only as their spiritual, but their temporal lord; and their disputes, instead of being decided by the sword, were to have been referred to a Council of Prelates annually assembled at Rome. Unhappily, the personal character of this extraordinary man counteracted the pacific part of his schemes; and he became the firebrand of Europe, instead of the peacemaker. If, indeed, the Papal chair could always have been occupied by such men as S. Carlo Borromeo, or Fenelon, and the ranks of the hierarchy throughout all Christian kingdoms always have been filled, as they ought to have been, by subjects chosen for their wisdom and piety, such a scheme would have produced as much benefit to the world as has ever been imagined in Utopian romance, and more than it has ever yet enjoyed under any of its revolutions. But to suppose this possible, is to pre-suppose the prevalence of Christian principles to an extent which would render any such government unnecessary,—for the kingdom of Heaven would then be commenced on earth." Vol. I. p. 287.

The origin of hagiolatry and relic-worship is pointed out in a pleasing and even an affecting manner, p. 289, and its abuses illustrated by examples which would be wholly incredible, were they not so well authenticated. The worship of the Virgin in particular is well described. It is astonishing, that with such facts as Mr. Southey has collected, nay, even with such proofs as are produced by Dr. Hickes in his *Speculum beate Virginis*, the papists of this day should deny, that the worship of the Virgin has ever formed a part of the religious service of their Church. The following passage well deserves to be extracted.

"One of the earliest corruptions grew out of the reverence which was paid to the memory of departed saints. Hence there arose a train of error and fraud which ended in the grossest creature-worship. Yet, in its origin, this was natural and salutary. He, whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual, nature. In other cases, the sentiment is acknowledged, and even affected when it is not felt; wherefore, then, should we hesitate at avowing it where a religious feeling is concerned? Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it is the condition of humanity, that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave, was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the Church furniture; it was decreed

that
less
depre
cured
taken
was
pray
whos
and
passa
tar.
"7
ral te
ward
prev
mans
foun
and t
cond
gradu
no w
great
Chur
upon
kind,
the u
with
selve
tonish
that t
fictiti
ces cu
patien
mirac
them.
credit
a corp
the na
laid, c
had r
but re
blance
an ind
by the
import
the res
cases
haps,
of the
by a
arisen
first, it
among

that no Church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it: it was made a part of the service to pray through the merits of the saint whose relics were there deposited, and the Priest, when he came to this passage, was enjoined to kiss the altar.

"There is, unquestionably, a natural tendency in the human mind toward this form of superstition. It prevailed among the Greeks and Romans, though in a less degree: it is found among the Eastern nations; and the Mohammedans, though they condemned and despised it at first, gradually fell into it themselves. But no where has it been carried to so great a length as in the Roman Church. The Clergy, presuming upon the boundless credulity of mankind, profited by it in those ages with the utmost hardihood of fraud, and with a success at which they themselves must sometimes have been astonished. For it is not more certain that these relics in most cases were fictitious, than that in many instances cures, which both to priest and patient must have appeared plainly miraculous, were wrought by faith in them. Sometimes, also, accident accredited this kind of superstition. If a corpse were found which, owing to the nature of the soil wherein it was laid, or to any other natural cause, had not undergone decomposition, but retained in some degree the semblance of life, this was supposed to be an indication of sanctity, confirming, by the incorruption of the saint, the important and consolatory truth of the resurrection of the body. In these cases no deceit is to be suspected. Perhaps, too, the opinion that the relics of the holy dead were distinguished by a peculiar fragrance, may have arisen from embalmed bodies: at first, it might honestly have obtained among the Clergy; but when they

saw how willingly it was received by the people, whenever a new mine of relics was opened, care was taken that the odour of sanctity should not be wanting." Vol. I. p. 289.

The following remarks upon the most monstrous error of the Roman Church are too just to be omitted.

"If the boundless credulity of mankind be a mournful subject for consideration, as in truth it is, it is yet more mournful to observe the profligate wickedness with which that credulity has been abused. The Church of Rome appears to have delighted in insulting as well as in abusing it, and to have pleased itself with discovering how far it was possible to subdue and degrade the human intellect, as an eastern despot measures his own greatness by the servile prostration of his subjects. If farther proof than has already appeared were needful, it would appear in the prodigious doctrine of Transubstantiation. This astonishing doctrine arose from taking figurative words in a literal sense; and the Romanists do not shrink from the direct inference, that if their interpretation be just, Christ took his own body in his own hands, and offered it to his disciples. But all minor difficulties may easily be overlooked, when the flagrant absurdity of the doctrine itself is regarded. For, according to the Church of Rome, when the words of consecration have been pronounced, the bread becomes that same actual body of flesh and blood, in which our Lord and Saviour suffered upon the Cross; remaining bread to the sight, touch and taste, yet ceasing to be so—and into how many parts soever the bread may be broken, the whole entire body is contained in every part.

"Of all the corruptions of Christianity, there was none which the Popes so long hesitated to sanction as this. When the question was brought before Hildebrand, he not only inclined to the opinion of Berenger, by whom it was opposed, but pretended

to consult the Virgin Mary, and then declared that she had pronounced against it. Nevertheless, it prevailed, and was finally declared by Innocent III., at the fourth Lateran Council, to be a tenet necessary to salvation. Strange as it may appear, the doctrine had become popular,—with the people, for its very extravagance,—with the Clergy, because they grounded upon it their loftiest pretensions. For if there were in the sacrament this actual and entire sole presence, which they denoted by the term of transubstantiation, it followed that divine worship was something more than a service of prayer and thanksgiving; an actual sacrifice was performed in it, wherein they affirmed the Saviour was again offered up, in the same body which he had suffered on the Cross, by their hands. The Priest, when he performed this stupendous function of his ministry, had before his eyes, and held in his hands, the Maker of Heaven and Earth; and the inference which they deduced from so blasphemous an assumption was, that the Clergy were not to be subject to any secular authority, seeing that they could create God their Creator! Let it not be supposed that the statement is in the slightest degree exaggerated, it is delivered faithfully in their own words." Vol. I. p. 314.

We shall continue our extracts from this work in the next number. In the mean time, while we sincerely thank Mr. Southey for the pleasure and instruction which he has afforded us, we cannot but regret the omission of all dates. The absence of authorities may perhaps be defended, considering the object which the author has in view. But dates are indispensable: and we hope that in the next edition they will be introduced into the running title. There are a few inaccuracies of style, arising from haste; such as "inscrutable points," "logical subtleties of psychological research," "*sacrificed* the feelings of

wife, parent, or child," &c.;—and several errors of the press; e. g. "Lollardy" for "Lollardry," "laws for the suppression of immortality." P. 465.

(To be continued.)

Miscellaneous Intelligence.

THE fifteenth Anniversary of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, was held in St. Michael's Church, on the 6th of January, being the Feast of the Epiphany. Prayers were read by the Rev. Dr. Dalcho, Assistant Minister of St. Michael's, and an appropriate Discourse delivered by the Rev. Edward Rutledge, Rector of St. Thomas and St. Dennis.

After Divine Service, the Society met to receive the Report of the Board of Trustees, for the past year; from which we have made the following extracts:

"The financial concerns of the Society, as they must determine the measure of its usefulness, form a subject of primary importance. For information on this head, the Board beg leave to refer to the Treasurer's accounts accompanying this report, and which exhibit the receipts and expenditures during the past year, and statements of the *Permanent and Common Funds*.

"It will be seen that the legacy of £150 bequeathed to the Society by the late Mrs. Mary C. Gregorie, has been paid, and that the amount has been applied in the manner prescribed by our rules. Thus do the acts of the pious survive them; and charities remain active, long after the spirit which dictated them has thrown off the burden of the flesh and gone to its reward.

"The *Permanent Fund*, it will be seen, has been increased since our last annual meeting by several investments in Bank Stock, (amounting

to \$2 the Fund in the purpose of increase and then become expedient and true been Fund, subsc quiesc sure, g ing; u last de Fund, The st in the the Pe of cash of the year."

"Th made i chael's, Church Church

"Th strained the num circumnected ciety, t attention

"Thi tion on resolution the app prepare statement ty, to be member er propo they wo cure add mittee p them; b measure

to \$2435.50,) and by an accession of the stock of the *Church Building Fund*. The Society are aware that in the year 1816, a fund was instituted under this title, *for the special purpose of affording aid in the erection of places of Worship*. Its increase, however, had not corresponded with the hopes of its promoters; and the period at which it could ever become useful being very remote, the expediency of relinquishing the plan and transferring the funds which had been collected, to the Permanent Fund, seemed evident. The original subscribers were consulted, and acquiescing in the propriety of the measure, gave their consent to it in writing; upon which the Board in Sept. last declared the Church Building Fund, part of the Permanent Fund. The stock thus acquired is designated in the specification of the property of the *Permanent Fund*; and a balance of cash also thus acquired, forms part of the money invested during the year."

"The usual collections have been made in aid of our funds in St. Michael's, St. Philip's, and St. Paul's Churches in this city, and in Trinity Church, Columbia."

"The Board are reluctantly constrained to notice the diminution of the number of our members; but the circumstance is so materially connected with the prosperity of the Society, that it demands a particular attention."

"This subject engaged your attention on the last anniversary, and a resolution was adopted, authorizing the appointment of a committee to prepare subscription papers, with a statement of the claims of the Society, to be placed in the hands of the members of the Convention, and other proper persons, with a request that they would use their influence to procure additional members. The committee performed the duty assigned them; but we have to regret that the measure was attended with very lim-

ited success. Our acknowledgments are, however, due to a pious layman* of the Society, who held one of these papers; and to whose efforts we are indebted for the greater part of the new members above reported.

"It is evident that the course of nature, and the vicissitudes of human condition must necessarily deprive us of our associates; but that our losses would not have been supplied during a period when our Church has prospered, must be ascribed to an improper though unconscious inattention to the subject. It cannot be that the objects of the Society, have become less important; or that their accomplishment has cancelled the claims it originally possessed. The advancement of Christianity, essentially as it is to the best interests of our race, both *here and hereafter*, is the duty of all who profess it, in every place. But in a country where its progress and that of religious establishments must mainly depend (under Providence) upon prudent auxiliary effort; and where their influence is the more important to general happiness, from the nature of our political institutions, a Society whose great object is *'the promotion of Christian knowledge, learning, and piety,'* is surely entitled to the warm regard of all who approve its peculiar character. In the consideration too, that our views are in accordance with the doctrines and worship of our venerable Church, and that our own state is the sphere of our labours, additional motive may be found, not incompatible with the respect we owe to Christians of other denominations, nor with the charity which embraces all mankind. For, whilst in common with thousands of our fellow-men, we rejoice in the progress of piety, and in the efforts of Christian benevolence, to extend the gospel to the ends of the earth; we may be permitted to regard with peculiar interest, the

* Isaac Ball, Esq.

prosperity of our own Church, and the enterprise which is directed to our own land, and the people, with respect to whom, the bonds of Christian love are strengthened by the ties of civil relation."

"In compliance with the duty of disseminating copies of the Bible, Prayer Book, and other works of approved reputation, the following distribution has been made, viz.—14 Bibles; 58 Prayer Books; 4 of Dehon on Confirmation; 3 of Dean Stanley on the Faith and Practice of a Churchman; 14 of an Address to Christians, recommending the distribution of tracts; 20 of Hints on Public Worship, or the Churchman instructed in the use of the Book of Common Prayer; 24 of the Duty of Morning and Evening Devotion; 18 of a Serious Exhortation to a decent and devout behaviour in Church; 10 of Bishop Andrew's Devotions; 45 of a Familiar Exposition of the Catechism; 15 of Some Remarks on a Review of Sparks' Letters; 22 of Archbishop Secker on the Duties of the Sick; 21 of Archbishop Syngé's Answer to all the excuses and pretences for not coming to the Holy Communion; 21 of Bishop Beveridge's Earnest Exhortation to a frequent participation of the Holy Communion; 13 of Grosvenor's Mourner or the Afflicted Relieved; 36 of a Catechism on Confirmation; 3 of Dalcho on the Divinity of Christ; 5 of Dalcho on Evidences from Prophecy for the Truth of Christianity; 17 of Bishop Gibson's Serious Advice to persons who have been sick, with a thanksgiving for recovery; 18 of Tracts on Confirmation; 9 of Stewart's Letters to Channing; and 290 of Practical Considerations.

"The whole number of books and tracts distributed since the formation of the Society in 1810, are—295 Bibles; 1560 Books of Common Prayer; 53 of Dalcho on the Divinity of Christ; 44 of Nelson's Christian Sa-

crifice; 300 of Bishop Porteus' Evidences; and 11,536 Tracts; making the grand total of Books and Tracts distributed, 13,788."

"In furtherance of the duty assigned, in relation to missions, the aid of the Society, has been continued during the year, to the following Churches, viz. Trinity Church, Columbia, St. David's, Cheraw, and St. Paul's, Pendleton, all of which are prosperous.

"The Rev. Mr. Wright, Missionary at St. David's, Cheraw, to whose piety and zealous care, that Church is much indebted, having relinquished his connexion with it, the Rev. Mr. Hathaway, recently admitted by the Bishop of the Diocese, to the order of Deacons, has been elected in his stead. Mr. Wright's services were divided between this Church, and another at Wadesborough, in North-Carolina, at which place he resided. But Mr. Hathaway, having organized a school at Cheraw, will make that his place of residence, and the Church there, will now have the benefit, not only of public worship and instruction on every Lord's day, but also, of that pastoral care, which residence among a people can alone afford. We, therefore, have reason to hope, that these advantages will be blessed to the increase and prosperity of the Church at that place.

"In consequence of a demand for accommodation in Trinity Church, Columbia, the Vestry and Wardens have, during the past year, caused it to be considerably enlarged. This has been advantageously done by lateral additions, which give the whole, the form of a cross. The Society will rejoice with the Board in this evidence of the growth of a Church, which has been so long an object of its peculiar care and solicitude.

"The President has, as heretofore, been authorized to institute temporary missions to the vacant parishes,

and to some of the upper Districts of the State; and the Rev. Messrs. Motte, F. Rutledge, and Elliott, have been thus employed.

"The Society was informed, in the last report, that it had been found necessary to suspend the regular appropriation for the increase of the Library. Nor was it deemed by this Board compatible with the other objects of the Society to renew it. But an opportunity offered during the last summer, not likely soon to occur again, of acquiring some very rare and valuable works, and they were induced to apply to this purpose about \$300. Some works have also been obtained by being taken in settlement of accounts for Prayer Books furnished by the Society for distribution or sale. The number of volumes obtained by purchase is 69; by donation 70; making the whole increase during the year 189; and the whole number of volumes in the Library 1048, exclusive of sundry periodical works and pamphlets.

"The donors during the year are, the Rev. Mr. Allston Gibbes, Rev. Dr. Gadsden, Rev. P. T. Cervais, Rev. Dr. Dalcho, Rev. Mr. Hancckell, Mrs. Eliza A. Clarkson, Miss Eliza R. Hazlehurst, Mrs. Ann Waring, Messrs. Keating Simons, Thomas S. Grimke, Isaac E. Holmes, Richard Maynard, E. Thayer, and H. B. Toomer; the Vestry and Wardens of St. Philip's Church, and the Shiloh Society.

"The Society was informed in the last report, that the funds committed to their care and management, in pursuance of the recommendation of the Convention in the year 1818, had been invested in the name of the 'Trustees,' in trust, and not in the corporate name of the Society, under an impression, that the latter could not accept a trust; but, that the subject having been fully reconsidered, a different opinion had been adopted, in consequence of which, the Trustees had, in their individual capacity

relinquished, and the Board on behalf of the Society, had accepted the trusts.

"These proceedings were communicated to the Convention at its sitting in February last, and that body, under the belief, that a corporation aggregate cannot become a Trustee, and that the late acts of the Board were consequently irregular, appointed a committee consisting of Colonel William Drayton, and Messrs. Samuel Prioleau and Edward Pringle, to confer upon the subject, with such committee as this Board should appoint. Messrs. Thomas S. Grinke, Robert J. Turnbull, and James Jervy, were accordingly nominated on the part of the Board; and after conference between the committees, it was concluded to be the prudent course, under the doubts which had been expressed, that the Society should apply to the Legislature for an amendment to its charter, by which express authority should be given, to hold property in trust, for purposes consistent with its design. The application was accordingly made, and an act passed at the late sitting of the Legislature, amending the charter in the manner desired. As soon, therefore, as practicable, the Stock, now standing in the name of 'the Trustees of the Society,' in trust; will be transferred to the corporate name of the Society, in trust for the Churches which have confided their funds to our care, and for the Bishop's Permanent Fund, respectively.

"The Board deem this amendment to the charter a subject of congratulation. Whilst it exhibits a liberality honourable to our Legislature, it must be considered highly important to the prosperity of the Churches of our communion in this State. Whether the Society possessed this power under its original charter or not, it was desirable that all doubt should be removed. The Churches have now an assurance, that it is fully authorized to hold property in trust. It is,

therefore, earnestly hoped, that this assurance, and the facilities afforded by the agency of the Society in the investment and management of their funds, will lead to the adoption of measures, for raising gradually but regularly, the means of establishing *permanent funds* for the support of their Ministers."

The Society then elected the following Officers and Trustees, for the year ensuing:

Officers.

(The Right Rev. Bishop Bowen, D.
D. President *ex officio*.)

Keating Simons, Vice-President.

Thomas S. Grimke, Corresponding Secretary.

James Jervey, Recording Secretary.

Trustees.

Rev. Christopher E. Gadsden, D.
D. Rev. Paul T. Gervais, Rev. Frederick Dalcho, M. D. Rev. Allston Gibbes, Rev. Christian Hanckell, Henry Deas, Elias Horry, Robert J. Turnbull, Thomas Lowndes, Thomas W. Bacot, Samuel Wragg, John S. Cogdell.

Elected by the Board of Trustees.

Daniel Ravenel, Treasurer.

Ebenezer Thayer, Librarian.

Regulations for Candidates for Holy Orders.—The Standing Committee of the Diocese of South-Carolina, to prevent disappointment to Candidates for Holy Orders, and unnecessary trouble to themselves, publish, for the information of those concerned, the following Regulations:

1. *General Regulation.* All applications to the Standing Committee shall be made in writing, and be signed by the applicant.

2. *Candidates for Holy Orders.* The letter of application from any person wishing to become a Candidate for Orders, for a certificate to the Bishop, must be accompanied with the recommendation of some respectable persons in the following form, viz. "We, the undersigned, do hereby certify, that — hath lived pi-

ously, soberly, and honestly; and that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church." Dated at —, the — day of —, &c.

It must, likewise, be understood by the applicant, "that the Church expects of him, what can never be brought to the test of any outward standard,—an inward fear and worship of Almighty God; a love of religion, and sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture, the fruits of the Spirit, and by which alone his sacred influences can be manifested." *Canon VII.*

The applicant must likewise, "lay before the Standing Committee a satisfactory diploma, or certificate from the instructors of some approved literary institution, or a certificate from two Presbyters appointed by the Ecclesiastical authority of the Diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of Theology.

"When a person applying to be admitted a candidate, wishes the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, to be dispensed with," he must lay before the Standing Committee "a testimonial signed by at least two Presbyters of the Church, stating that, in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence." *Canon VIII.* of 1820.

3. *Candidates for Deacon's Orders.* The letter of application from a candidate for a recommendation to the Bishop for Deacon's Orders, must be accompanied with testimonials "from the Minister and Vestry of the Parish where he resides, or, from the Vestry alone, if the Parish be vacant; or, if there be no Vestry, from at least twelve respectable persons of

the Protestant Episcopal Church," to the following effect, viz. "*We*, the undersigned, do hereby certify, that ——— hath lived piously, soberly, and honestly, for three years last past, and that he hath not, so far as we know and believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. In witness whereof we have hereunto set our hands, this," &c.

He must, also, "lay before the Standing Committee, testimonials to the same effect, signed by at least one respectable Clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year."

"But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the Minister and Vestry of the Parish where he resides, the said fact being ascertained by the certificate of said Minister and Vestry," the applicant must then procure to the foregoing testimonial, the signature of "at least twelve respectable members of the Protestant Episcopal Church; and of at least one respectable Clergyman of the said Church, who has been personally acquainted with the candidate for at least one year." *Canon XII.*

4. *Candidates for Priest's Orders.* The Letters of Orders as Deacon will be received as evidence of the applicant's "pious, moral and orderly conduct for three years prior to his receiving Deacon's Orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence." *Canon XII.*

Additional testimonials similar to those above required, must be exhibited by the applicant, having reference to the time subsequent to his receiving Deacon's Orders.

The annual Convention of the Protestant Episcopal Church in the Diocese of Ohio, was held at Chillicothe, on the 3d, 4th, and 5th of November, 1824.

24 Lay-Delegates attended. The Clergy consist of the Bishop (Dr. Chase) and seven Presbyters.

Two Presbyters and two Deacons had been ordained within the year, and 86 persons confirmed.

We notice that in one of the parishes, a Library has been formed, chiefly by the donation or loan of books. A large and neat edifice has been erected near the town of Piqua, by the liberality of a generous individual, Col. John Johnston.

It appears that one of the Clergy, beyond the limits of his parochial care, had held divine service 107 times within the year.

The following resolution was passed: "That this Convention acknowledge with gratitude, the kind attention shown to the late Rev. P. Chase, jun. by the Bishop, Clergy, and hospitable friends, in Charleston, S. C. and also to the Rev. Mr. Rutledge, for his solemn, impressive, and highly interesting address delivered at his interment."

We publish with pleasure the following extracts from the address of the Bishop, and much regret that our limits will not admit of our giving the whole of this very interesting document:

"The first and best feelings of my heart are those of gratitude to God, that after so long an absence from my spiritual charge, and after having met, during that absence, with so many and great difficulties, I am permitted to see your faces once more. On this, the most joyful occasion and happiest day of my life, I would bless the Lord with the best powers of my soul, and call upon "all that is within me to praise His holy name."

Let it not, however, be supposed that this exultation argues insensibili-

ty, or that it is inconsistent with those feelings which, as a *Father*, I ought to entertain for my Sons, as well in the Church as in nature. The Rev. JOHN M. JONES, whom I ordained last Convention in Worthington, departed this life before I left the Diocess. The death of my much beloved son, PHILANDER CHASE, JUN. whom I ordained to the Priest's office in this Church, the Sunday following our last Convention, was communicated to me by the Right Rev. BISHOP BOWEN, of South-Carolina, into whose Diocess he had retreated for the winter, to prolong, if possible, his life.

These providential afflictions are, no doubt, deeply felt by you all, who love our infant Zion, more especially by those of our brethren in Monroe Co. and at Zanesville, to whom these very interesting servants of our Lord and Master last ministered. By me, also, these dispensations of God's holy Providence, have been deeply felt; conscious that not only in one of them I had lost a son, but in both I had been deprived of nearly one third part of the labourers whom God had given us to build up His kingdom in the wilderness. I have mourned indeed. Even now, to see my son's seat and that of good Mr. Jones empty here in the Convention, where, at best, our numbers have ever been so few, nature feels, and has reason much to feel, what language cannot tell. They are now no longer with us—God hath taken them from us.—But before He did so, we have the best reason to believe that He had so well prepared them by His heavenly grace, as that they exchanged the pains and trials of the wilderness for the joys of the heavenly Canaan; that the Jordan of death was by them passed in safety; and that they are now, when not engaged in ministering to the Church militant, drinking from living fountains which they digged not; tasting of the fruits from trees which they planted not; yea,

now joining in the song of the Lamb in that Temple made without hands, whose walls are Salvation, and whose gates are praise. And shall not nature's complaining voice, though ever so importunate, be hushed in the bosom of such love as God hath thus manifested to them, and through them to us, their surviving relatives and friends? Yea, when such men die, those who, like them, believe, do, and must rejoice. Faith triumphs over the corruption of the grave. "Our Lord has risen from the dead, and become the first fruits of them that sleep; and at his second coming the corruptible bodies of those who sleep in him shall rise, and be made like unto his glorious Body; according to the mighty working whereby he is able to subdue all things unto himself." Thus are our greatest afflictions converted into subjects of praise to Him who doth all things well. We are not with those who mourn without hope; and our joy is *then* at the highest, when we believe our departed friends exchange a life of pain for an immortality of bliss—the Church militant for the Church triumphant.—

When we last met in the Convention, it is well remembered that the destitute condition of our parishes filled our hearts with sorrow, and engaged our minds in the most earnest consultations. We had for years looked in vain to the old settlements for missionaries—none were obtained. The necessity, therefore, of establishing a Seminary among ourselves, was obvious to all; but the means were not in our power. So hopeless were our prospects in this respect, that had we proceeded formally to establish an institution on paper, we might justly have been derided, as men dreaming awake, and laying the ideal foundation of a baseless fabric.—

Our Missionary Society, which convened upon the adjournment of the Convention, was originally con-

stituted for the purpose of supplying, in some measure, the calls of our congregations for ministers. Upon opening the meeting of this Society our prayers were offered to God for a blessing on our humble efforts; and we may well hope he heard us in heaven, his dwelling-place, and mercifully forgave our manifold sins; for he directed our hearts and minds to the only source from whence relief could be obtained.

An apparently trivial incident had suggested to us that when the fountains in our own country were dried up, or insufficient; when a famine of the means to sustain our church threatened us with desolation, there was a blessed land to which a man of God might fly;—a land in which, though continually munificent to all, the barrel of meal, and the cruise of oil had never failed.

To this land were we directed; and to this land our Missionary Society resolved to send a Messenger, and make known our wants. The circumstances which prevented the person appointed, from proceeding on the mission, and my own determination to supply his place, are well known.—

With this simple and undisguised dependence on God, was the mission to Old England undertaken; and most signally has our trust in Him been crowned with success. This great and generous people, from whom the most of us derive our origin, and who are spreading the gospel throughout the world, received your messenger with kindness, heard the story of your wants with compassion, investigated your plans with candour, examined carefully the objections urged against you, and finally determined in your favour and munificently contributed to your relief.

My powers are not equal to an enumeration of all the instances of kindness, which were showered upon me: far less is it within the reach of my abilities to give a full estimate of

that *Fellowship*, which in the bonds of our common Church, accompanied the rich gifts to our infant western Zion. Very pleasant, however, is the recollection thereof; their memory is embalmed in my heart; and it is a delight more than a duty thus officially to acknowledge them. Never was benevolence more disinterested: never was christian zeal more active. Delicacy as well as generosity was the characteristic of our benefactors. The task of solicitation being assumed by the most respectable characters, the rich feasts of intellectual intercourse and christian courtesousness, were every where spread before me. I deny to myself the pleasure of pronouncing, and to you that of hearing the names of our benefactors in this address, because I cannot, without offending their delicacy, speak of them as my heart prompts and they deserve.

Wherever I went, one continual succession of hospitality, benevolence and christian communion cheered my heart and elevated my opinion of my fellow men. God is merciful unto me, thought I, in giving me grace in the eyes of this people, whose God is the Lord, and whose kindness to me is the fruit of the gospel of peace.

The hand of Divine Providence seemed visible in disposing and directing all things to promote our object, and to bless our efforts. Before our own thoughts had been directed to England for assistance, our existence as a diocese, our labours and our necessities were known to some, and had excited towards us feelings of kindness and sympathy. I brought with me from England a rich and well wrought set of Communion Plate for the chapel of our intended Seminary, on the chief piece of which is the following inscription:

A Flagon, two Chalices, two Patens, and Collecting Plate,

This Communion Plate

Was purchased with a sum of money which the late

JOHN BOWDLER, Esq.
Of Eltham in Kent, England,
Appropriated to the use of the
Right Rev. Philander Chase, D. D.
Bishop of Ohio,

And was, by the Bishop's desire,
Dedicated for ever to the service of this
Chapel.
A. D. 1824.

John Bowdler, Esquire,* whose name is thus connected with our infant Seminary, and whose memory we shall ever cherish with gratitude, died some months before my arrival in England. Previously to this event, the Rev. Dr. Jarvis, of Boston, had communicated to the Scottish Bishops an account of our newly formed diocese, and of its interesting condition.

This information Mr. Bowdler received through the Scottish Bishops, while on his dying bed; and was thus moved to leave behind him a memorial of his regard for the church in the wilderness. I am induced to mention this one of many instances of providential interposition in our favour, because the liberal donor having departed to receive his full reward, can be named without offence.

The amount of donations I had reason to believe, before I left England, nearly equalled \$20,000. This may not be exclusive of expenses and specific liberalities. Among the latter are the set of plate for the Holy Communion already alluded to; and another set of smaller size for the use of the Bishop and his successors, presented to him by a select number of his most affectionate friends.

The stereotype plates for the Common Prayer Book, were nearly finished, before I left London. The value of the books contributed is not exactly known; their number, before I returned, was about five hundred.

That interesting part of our plan, through which so much good is anticipated, the design of having a printing press attached to our Seminary, met with such general and cordial

* For some account of this gentleman, see *Gosp. Mess.* vol. I. p. 21.

approbation in England, that separate funds for it also were set on foot. And though the amount of each subscription was limited to a guinea, yet a generous anxiety to subscribe, made the sum in a few weeks, nearly equal to our wants.—

The avails of the subscriptions in England, are deposited in the hands of Trustees, the Right Honourable Lords Kenyon and Gambier, the Rev. Dr. Gaskin, and Henry Hoare, Esq. and not to be drawn for, but upon certain conditions and by the proper authorities. What these are, you will perceive, by attending to the deed of donation, dated London, 27th November, 1823, which I shall lay before the Convention.

By that instrument it will be seen how foreign from my mind it has ever been to create any division in our church, by making our institution in any way independent of the constitutional and canonical authorities. To the superintending control of the General Convention and House of Bishops, all our institutions of this nature ought to be subject. In case there is a departure from our landmarks, the Articles and Liturgy of our primitive Zion, a controlling power must be acknowledged in those to whom God in his providence hath committed it.

Thus have we brought the history of our affairs, in relation to the contemplated Seminary, to the present time.—

Since my return to Ohio, I have performed no act peculiarly Episcopal; nor have I had time to collect sufficient information to afford a general view of the state of the diocese.

The organization of a large and interesting parish, in the month of January last, at Piqua, Miami county, excites our most grateful feelings; and prompts the fervent prayer that God would not, for our sins, suffer this light to go out ere he prepare and appoint faithful ministers to trim and cherish it; but that he would gra-

ciously cause it to send forth the rays of his heavenly glory throughout our benighted land.—With great pleasure, also, I have heard of many instances of zealous exertions, in some measure worthy of the goodness of the cause, and the distresses of our condition. In the parishes of St. Peter's Church, Morristown; Christ Church, Beaver; St. Luke's, Perry; and St. Matthew's, Mill-creek, churches are building. These, though of the humblest form, are an honour to the founders, and in regard to futurity, of the brightest promise. These little buildings in our woods are sure tokens of a blessing to the people in their present and future generations. They are as the Ark of the Covenant in the house of Obed-edom; and we trust, experience will permit it to be said of them, as of him, "The Lord hath blessed Obed-edom and all his household and all that pertaineth to him, *because of the ark of God.*"

There are at present two candidates for Holy Orders in this diocese, Mr. William Sparrow, admitted last year, and Mr. George Roe, admitted at the present convention. Several others cheered with the prospects before us, are prepared to enter our Seminary when established. Very lately I have received a letter from the Rev. James A. Fox, whom I ordained in the summer of 1823. It seems, that soon after his ordination, he returned to his family at Pinckneyville, Mississippi, where, and at Woodville, he has spent his time, occupied in the very laudable duties of teaching youth and preaching the word of God. The congregation formed through Mr. Fox's instrumentality in Woodville, have, in a praiseworthy manner, exerted themselves in erecting a church, in dimensions 42 by 37 feet, built with a convenient vestry. At this place it is expected he will continue his very useful labours till admitted to Priest's Orders. He gives me the information, which I have great pleasure in reiterating,

that the parish belonging to our communion at Natchez is in a flourishing state, under the care of the Rev. Mr. Pilmore.

I have but one subject more to lay before you, and then I shall close this address. The great utility to Christianity in general, and to this diocese in particular, of a well conducted periodical publication under the patronage of the convention, has long occupied my mind. The time to commence such a work and with vigour, in a united effort, seems now to have come. Every great work wants a Book of Record in which to inscribe its proceedings; and of this, our Seminary should not, must not, be deprived.

It is my earnest desire, therefore, that a committee be appointed to consider the expediency and utility of setting forth a Prospectus of such a publication at the present time, in order that at the next convention all things may be in readiness for its immediate commencement."

—
Mant & D'Oyly's Family Bible.
The Society for Promoting Christian Knowledge, have sold 23,300 copies of this invaluable commentary. An American edition, with additional notes, has been published in New-York, under the direction of Bishop Hobart. We sincerely hope that this edition will have as general a circulation in America, as the original edition has had in the British dominions; for we are decidedly of opinion, that it is the best Family Bible which we have seen. For an account of this work, see *Gospel Messenger*, vol. I. p. 45.

—
For the Gospel Messenger.

OBITUARY.

It is with no ordinary feeling of sorrow that we record the decease of Mrs. CATHARINE O. ELLIOTT, consort of Benjamin Elliott, Esq. of this city, who departed this life on the first day of December last, and in the 33d year of her age. It

is not often that the visitations of Heaven wear an aspect of such peculiar calamity, as has been inflicted by the death of this amiable and excellent lady. Indiscriminate eulogy of the dead has become so common that society is sometimes at a loss to determine their respective merits and claims to its approbation and regret. But we hazard nothing in saying, that in the case of the excellent deceased who forms the subject of this article, it is only necessary to pronounce her name to elicit at once the highest praises and most heartfelt sorrow of a large circle of the most intelligent and respectable of our city. By all with whom she was acquainted, she was admired and loved, and highly esteemed and respected by those who only knew her upon the report of others. But if such was the estimation in which she was held by her acquaintances, who sorrow for her loss as the loss of one of the most amiable of her sex, who can conceive the sorrow which must have overwhelmed the hearts of her more immediate connexions? We will not lift the veil which conceals their affliction from the public eye. It is true that a devoted mother and husband mourn the bereavement of the best of daughters and of wives, and that six interesting children look in vain for a parent than whom none ever existed more tender and exemplary; yet in the recesses of their hearts, and in the silent dwelling of their sorrow, they must find a consolation which the world cannot give. They will find it, where only it can be found, in the living conduct and dying moments, of the dear departed. They will find it in the sweetness and innocence and practical religion of her life, and, more than all, in her perfect willingness to die. How utterly unspeakable must have been the delightful consciousness of acceptance with her Maker, through the merits and intercession of her Redeemer, which could have induced such a wife and such a mother, to resign with calmness the dearest objects of her love? How great and transporting must have been that foretaste of Heaven, which moved her to entreat her husband "rather to rejoice than to weep," and cheerfully to "resign her children" to the providence of God? Such was her dying scene, a lustrous commentary on a well spent life. Such was her sweet anticipation of reward from Him, who honours those who honour Him. And such is the consolation

of those afflicted relatives who know the virtues of her life and the sincerity of her dying declarations, and who, therefore, however they may and must mourn for themselves at the loss of such a treasure of virtue, sweetness, and intelligence, cannot wish to recall her from a scene, where purity is rewarded, her joys enhanced, and where she is removed for ever beyond the sorrows and temptations of this painful life.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in So. Carolina. On Thursday the 6th Jan. 1825, in St. Michael's Church, Charleston, Mr. Paul Trapier Keth, of Georgetown, was admitted to the Holy Order of Deacons.

By Bishop Bowen, acting for Bishop Hobart, of New-York, who is absent for his health. On Sunday the 9th Jan. 1825, in St. Michael's Church, Charleston, Mr. Isaac Low, of New-York, was admitted to the Holy Order of Deacons.

By the Right Rev. Dr. Brownell, Bishop of the P. E. Church in Connecticut, acting for the absent Bishop of New-York. On Sunday, December 5th, 1824, in Christ Church, Hartford, Conn. the Rev. John Sellon, Deacon, was admitted to the Holy Order of Priests.

By the Right Rev. Dr. White, Bishop of the P. E. Church in Pennsylvania. On Sunday, December 19th, 1824, in St. James' Church, Philadelphia, Mr. William Eldred, was admitted to the Holy Order of Deacons; and the Rev. Norman Nash, and the Rev. Samuel Bowman, Deacons, were admitted to the Holy Order of Priests.

CALENDAR

FOR FEBRUARY, 1825.

2. Purification of the Virgin Mary.
6. Sexagesima Sunday.
13. Quinquagesima Sunday.
16. Ash Wednesday.
20. First Sunday in Lent.
23. Ember Day.
24. St. Matthias' Day.
25. } Ember Days.
26. }
27. Second Sunday in Lent.

DIOCESSE OF SOUTH-CAROLINA. *January 1st, 1825.*

THE 37th Annual Convention of the Protestant Episcopal Church in this Diocese, will be held on Wednesday, the 16th day of February next, in St. Michael's Church, Charleston. The Clergy entitled to seats, and the Lay-Delegates of Parishes and Churches, are requested to attend. Divine Service will commence at half past 10 o'clock.

FREDERICK DALCHO, *Secretary of Convention.*